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1.1 Introduction

Violence is woven into the fabric of most of our societies. It exists in many forms and at multiple levels whether physical, verbal, sexual or psychological, whether inflicted by individual, groups, institutions or nations. Violence threatens humanity in numerous and complex ways. Humanity today faces the threat of violence collectively. Collective violence is committed by large number of people. Communal violence is a one type of collective violence which is committed between groups belonging to different religion. Religion is often viewed as a propellant of conflict and violence. The relationship between violence and religion became a central concern after the attack on the World Trade Centre and the Pentagon. However, religion has always been a source of inspiration for violence and non violence also.

Communal violence has been a major peace-breaking aspect in India. India is a country with a lot of diversity in terms of religion, language and culture. Very good co-ordination is needed to maintain the unity in the diversity and to keep the peace in the society. But this has not been the case. Often we hear the communal violence in the society. Actually it starts for insignificant reasons, but when it takes the color of communities, the people blindly divide themselves into the parties and they quarrel each other.

India was the country which was our elders is a holding up the concept of universal peace and brotherhood. In Indian history we can see many ideals for the communal peace and c-operation. In the freedom fight, the co-operation shown by magnificent example for us. If they would not have shown such a unity, we would not have gained the freedom, what we are enjoying today. But when we got the freedom in our hands, we have forgotten those ideologies and we blindly fight each other.

In India, everybody has the right to follow his or her own religion. When it is fact, there is no matter in opposing or hurting the belief of other religion's

people. We should go with the theme of live peacefully and let others live peacefully. The matter of violence comes only when we categories ourselves into many groups. So we need to admire the single group, which unites us. That group is the group or the concept of humanity. If we go with the concept of humanity and respect the people, there will not be a scope for any communal violence. The government prepares to table in parliament communal violence (Prevention, control and rehabilitation of victims) bill 2009 to check communal violence. India could not free itself of curse of communalism even more than fifty years after independence. If anything it has been getting worse year after year. There has been not a single year in post-independence period, which has been free of communal violence though number of incidents may vary. The year 2002 has been one of the worst years in this matter right from the beginning as the Gujarat carnage began in the very beginning of the year.

Communal conflict has now become a cancer of our society. Communalism in its horrifying manifestation of Hindu-Muslim riots poses the greatest threat to the well-being and stability of society and state. Other religious and linguistic minorities have also suffered tremendously during the last decades. Atrocities against Christians came in sharp focus in burning alive of Stein and his two minor sons in a car. Although this incident shocked the nation and the world but Christian homes and churches continued to be torched in Gujarat and several other parts of the country. Anti-Sikh riots in Delhi and U.P. gave a serious jolt to the unity of the country and Sikhs continued to suffer in Punjab and other places. The Kashmiri Pundits were systematically alienated and forced to become refugees in their own country. Similar crimes by militants of different hues made life miserable for North Indians in Mumbai and North East.

1.2 Basic Concepts

Violence

violence is disruption of public life, injury to body or property or both or resources.

Collective violence

Collective violence is committed by larger groups. It may be in the form of social, economic and political. It includes terrorism, genocide, communal violence, caste based violence, electoral violence, agrarian violence.

Symbolic collective violence

Symbolic collective violence is a mechanism where by socially dominated naturalize status quo and blame themselves for their domination, thereby rendering it legitimate.

Self directed violence

Violence occurs when victim and the perpetrators are same.

Interpersonal violence

When violence occurs between individuals when the individuals related to each other by family relation.

Expressive collective violence

It is the kind in which people indulge in a state of agitation under some real or perceived grievance or provocation and leads to outlet of emotions. Examples: Strikes, demonstrations staged against the reservation policy all over India.

Instrumental collective violence

Violence is used with some ulterior motive like ousting a particular communal group from some locality or township or to eliminate rival traders or businessmen from another community. Example: MNS workers from Maharashtra tried to oust biharis from Mumbai.

Structural collective violence

Structural collective violence is based on privileging one group at the expense of another, providing some access to resources, via clean water, healthcare, education, by denying the same resources to others.

Genocide

Offences committed with intent to destroy, in whole or in part, national, ethical, racial and religious groups.

Religion

Religion is a fundamental set of beliefs, practices generally agreed upon by a group of people. Religion is a cultural system that establishes symbols that relate humanity to spirituality and moral values.

Non-violence

Nonviolence is a proactive method of resistance without resorting to violence.

Commission of inquiry

A Commission is a investigative authority set up under sec 3 of the Commissions of Inquiry Act, 1952

Riots: If there is violence and two or more communally identified groups confront each other or members of the other group at some point during the violence. The reason for such a clash could be superficial and trivial, though

underlying them are deeper considerations of political representation, control of and access to resources and power.

Communal violence

Communal violence means violence between groups belonging to two different religions. Communal violence includes Hindu-Muslim riots, Hindu-Sikh clashes.

Communalism

Communalism is a modern term that describes a broader range of social movements and social theories which are in some way centered upon community. Communalism can take the form of communal living or communal property, among others.

1.3 Object and Scope of the study

Peaceful life is essentially an integral part of human right and equally also society, culture and civilization in every age irrespective of material progress achieved. Improvement in quality of life will continue to be in dilemma as it is conditioned by socio-economic factors prevailing in a given country. The concept of universal happiness in the area of religion, religious policies and law could be of immense good to overcome morbidity, suffering and pain of the people at large the world over due to communal violence.

Human rights and right to live without fear share the common objective to protect the life and well being of all individuals. Both the concepts have progressed unevenly in various parts of India as well as the world.

Right to life has been interpreted as something more than mere animal existence and it includes right to live with human dignity and in peaceful environment. Hence as health, life, human dignity and development of a

human being are mutually related, it becomes important to study this topic in the mandate of human rights.

The object of the study was to find the answers of the following questions:-

1.3.1 What legislative provisions do we have protecting the society from communal violence?

1.3.2 How right to life without any fear can be implemented and how far is it recognized in law?

1.3.3 What measures have been taken by the legislators to ensure fear free life to every individual?

1.3.4 What are the various factors responsible for communal riots?

1.3.5 What is the role of police and government in controlling the communal violence?

1.3.6 How the state and police are accountable for various communal violence in India?

1.3.7 What ideas can be suggested in order to promote effective implementation of existing laws in combating communal violence?

1.3.8 What ideas can be suggested enactment of more proper and effective communal violence Act to remove such evil from the society?

1.3.9 What ideas can be suggested to promote communal harmony in order to combat communal violence in India?

1.3.10 What is the status of finding of the commission of inquiry appointed by the state government to inquire into the riots?

1.3.11 How the religious leaders interpret the scriptures or religious books to fulfill their own ends?

1.3.12 What is said in our religion over allowance of violence and non-violence?

1.4 Importance and Significance of the Topic and the Study

The right to live peacefully is a fundamental right of every human being irrespective of age, religion, status, country or continent. It is a state of

complete physical, mental and social well being and complete alienation or freedom from fear. Maintaining communal peace and harmony, ensuring equal protection of laws to every citizen irrespective of caste, community, language and religious persuasion and equal opportunity to share the fruits of growth and progress, these are the some of the basic element of good governance of a multi cultural democratic policy. Since the time of independence i.e. 50 years there is no break in communal violence inspite of many general and special provisions to combat communal violence. I think there a spare no single year in which there happens no communal riot in India. Especially after the September 11, 2001 attacks on the World trade centre and pentagon and Godhra Carnage of 2002, it became a central concern to study the causative factors of communal riots and to study the existing criminal justice system of combating communal violence. In spite of existing legal provisions there is no stoppage to riots and can not think over it in next period. Because our system is not so good and efficient to combat that. Police officer whose duty to stop and control all these riots, are effectively participating in it or do not want to take steps against rioters.

Now a day every one becomes aware of their human rights. They want to live peacefully and without fear of death from unreasonable reasons. In India there is no effective scheme of rehabilitation programme for victims of communal riots. Citizen of India want special legislation to prevent, control and rehabilitation of victims of communal violence

The importance of Human Rights started from the end of the World War II. The Universal Declaration of Human Rights 1948, described human rights as the rights of individuals, which inhered in individuals because they were human, they applied to people everywhere in the world and were principally concerned with the relationship between individual and the State. The International Covenant of Economic, Social and Cultural Rights, 1966 and The International Covenant of Civil and Political Rights, 1966 further

elaborated the concept of Human Rights. Of all the rights included in all these conventions, it is the Right to live without fear which is of utmost importance, the reason being that the enjoyment of all other rights will remain a dream if fear of hurt and death is there.

In a welfare state it is the duty of the Government to ensure fundamental rights of their citizens. Not only peaceful life but to respect, protect and preserve all human rights and to take measures towards the full realization of human rights. Government has a duty to provide security to all irrespective of any sort of discrimination of social and economic status.

Although the setting up of the commission is a welcome step, it was established under much pressure first from the human rights groups and the second from the communal group. But for the pressure, it might never have been set up. The daily-dallying in setting up of the commission and its limited purpose and scope, by themselves clouds its credibility. Even within the limited scope of inquiry, the commission could not have done a fair job.

The many hued Indian social fabric is brutally torn apart from time to time by blood- drenched communal riots, fostered by the politics of sectarian hatred. It is in these moments of the most intense public peril that the state faces its severest test. There have been several instances since Independence of unconscionable state failures during sectarian violence against minorities and dalits. However in the past, despite the absence of an explicit law, there was never a serious challenge to the *principle* that the paramount duty of state authorities in such situations was to impartially and resolutely protect and secure *all* its citizens without discrimination, compensate and assist them to rebuild their homes and livelihoods destroyed by sectarian violence, and to ensure legal justice and accountability of derelict public officials.

All this changed as a shamed nation plummeted the low watershed of the

Gujarat carnage of 2002. The unashamed hostility of the government to a profoundly beleaguered and battered segment of its own people, alerted secular and democratic opinion to the need for a comprehensive law that makes it not just morally but legally untenable for any government in the future to abdicate its duties to its citizens in times of sectarian discord. It is welcome that such a law is promised in the common minimum programme of the UPA government.

It is not as if the existing law of the land is silent about the duties of the state in times of communal clashes. The Criminal Procedure Code does contain provisions that extensively empower civil and police officers to use force and even take the assistance of the armed forces, to control 'public disorders'. The amended Indian Penal Code includes the instigation of hatred against communities as a grave crime, apart from offences like rape, arson, dacoity and murder. However, there is no comprehensive law in India's statute books that encodes in unambiguous detail the powers and duties of state authorities to prevent and control communal violence, to protect victims and to organize, as the inalienable rights of the survivors, relief, compensation and rehabilitation.

In the first place, the law should provide for stringent punishment of all kinds of communal mobilization, such as hate speeches, pamphlets, writings, and the mischievous misuse of pseudo-religious and cultural symbols like trishuls, maha aartis and namaaz on the streets, and paramilitary displays in religious processions. All of these need to be unambiguously defined in terms of their capacity to incite sectarian violence and hatred. Also punishable should be promoting communal ideologies through textbooks or other transactions between teachers and students, or through the mass media.

In the event of the actual out break of communal violence, the law already empowers local police and civil authorities adequately to mobilize and deploy the legitimate force of the state, including the armed forces, to control and

protect innocent citizens. However, we have repeatedly witnessed that officers abjectly await political directions before they exercise their powers, and their wanton delays exact a reprehensible toll of many more innocent lives and properties. Repeated commissions of enquiry have also established a consistent pattern that where force *is* used by the state, it is used highly disproportionately against the minorities, even in the majority of cases where they are clearly the victims. Increasingly, we have moved from individual aberrations to a more generalized and dangerous institutional collapse.

What the law requires, therefore, is that it should be the explicitly codified statutorily binding paramount duty of public authorities to do all they can to control communal violence in the shortest possible time, and to impartially protect citizen lives and properties. Their failures to do this must be accountable and severely punished as their personal liability under the law. For this, it must be a statutory requirement to institute an independent judicial commission after every major sectarian clash, with the exclusive terms of reference of whether public authorities at all levels performed their duties as codified in the act, impartially, justly and promptly. It must be mandatory for the state government to act on the findings of this commission, and the severity of punishment should be proportionately higher for senior officials and elected authorities.

In the immediate aftermath of communal violence, state authorities must be responsible by law to establish relief camps of all survivors who either have lost their homes, or fled from these in fear. The facilities in these camps must meet the minimum UN standards for internally displaced persons. The state government must be bound to continue these relief camps, and pay a monthly survival pension, for as long as the survivors do not feel secure and confident to return to their original homes or alternative settlements that they choose. However, the government should do all it can to create conditions is which the survivors can voluntarily and expeditiously return to their normal life situations.

There should be an independent standing commission to periodically fix rates of compensation for loss of life, limb, sexual assault, and destruction of shelters and livelihoods and in all disasters, both human and natural. These rates should be binding as a floor or minimum standard on all governments, so as to not permit openly discriminatory policies such as those applied by the Gujarat government to the survivors of the 2001 earthquake and 2002 carnage respectively.

The core principle of rehabilitation should be that the state government must ensure that survivors are restored at least to the situation they were in before the riots, and preferably that they are better off. This would involve generous packages of grants, subsidies and soft loans, for house repair and building and livelihoods. Since the large majority of people hit by communal violence are usually the poorest residents of cities and towns, mostly without legal title to their slums or their street livelihoods, their legal status should not be a barrier for them to be eligible for state assistance on the same terms.

In most communal riots since Independence, the guilty are rarely punished. Not only are they therefore emboldened to continue to terrorise the survivors and incite renewed communal violence, but also the wounds of the survivors can never heal without justice being seen to be done.

The consistent collapse of criminal justice to punish the guilty, and the deliberate and comprehensive subversion of justice systems by the Gujarat state government, underlines the urgency to establish extraordinary systems for recording complaints investigation, evidence, prosecutions and trial, for all crimes committed in communal riots. The machinery for each of these must be autonomous and uncompromisingly protected from political influences, including fast track special courts, and should also incorporate provisions for the protection of witnesses. The police officials responsible for the control of the riots should in no case are charged with investigation. A failed

investigation leading to summary closure without trial or acquittal in the trial court should be recorded as a demerit of the investigating officer. Minimum punishment must be prescribed for crimes in riots and the scale of punishment significantly higher that for the same crimes committed in normal times. The law should create spaces for countervailing oversight institutions of civil society.

Women and girls are among the most vulnerable of the survivors of communal violence, and their bodies have long been brutally abused as battlefields in the war between bigots of both communities. There must be special cells run exclusively by women, to assist and counsel these women survivors of violence, and to record and investigate their complaints. Circumstantial rather than medical evidence should suffice to establish sexual assault. Trials must be conducted in camera, protecting the confidentiality of the victims of sexual violence in riots.

Today in India, we live in troubled times, in which one of the two major political formations competing for political leadership of the nation and many state governments, regards it legitimate to use communal imagery, propaganda, mobilization and political discourse, to demonize minorities, breed insecurities and terrorise segments of people, to acquire state power. In such times, this proposed law is imperative, not because it will in itself end the politics of hatred. But in those dark hours of our history when the country and its people are convulsed and imperiled by the politics of hatred, it will lay down legal standards of responsible, impartial, humane state action.

Moreover the State legislature is under the State List contained in the Seventh Schedule to the Constitution, empowered to make laws with respect to communal violence. Both the Centre and the States have power to legislate in the matters of social security and social insurance, medical professions, and prevention of the extension from one State to another of infections or contagious diseases or pests affecting man, animals or plants, by entries 23, 26

and 29 respectively contained in the concurrent list of the Seventh Schedule. Unlike legislature, Judiciary has been playing a very active role in legal framework.

1.5 Utility of the study

The study will be of utmost importance to the community as a whole and it may be utilized in the following ways.

1.5.1 In order to ensure peaceful environment it is important to have partnerships between the government, community, NGO's, and legal experts. Hence this work can be utilized in policy making, norm setting, professional associations, research and education.

1.5.2 This study will be useful to the government Authorities and legislators to make a central legislation.

1.5.3 It will help National Human Rights Commission to carry forward their agenda for a better and healthier society.

1.5.4 It will help in establishing healthy and peaceful environment that will lead to development of society and nation.

1.5.5 It will help in the growth of law on communal violence both as an academic discipline and as a path way for human rights if the there is collaboration between academic institutions/department of law and human rights experts. This will help in producing research papers on major public issues from the perspective of law and human rights.

1.5.6 The researcher will be able to represent the University in various consultations, conferences, seminars, workshops etc. relating to collective violence and human rights.

1.5.7 Suggestions of the study will help the legislators to make amendments in existing laws and to activate the violence related reforms.

1.5.8 The researcher after completing the study can organize awareness camps with the help of NGO's providing information on legal implications relating to communal violence in rural as well as urban areas and especially amongst the illiterate and poor population.

1.5.9 The researcher shall be able to provide legal advice about how to enforce the rights of victim and how victims can be rehabilitated .

1.5.10 Analysis of causative factors affecting communal violence will be known.

1.5.11 Various legislative provisions relating to communal violence at national and international level will create an awareness of existing statutory provisions among people.

1.5.12 Various decisions of Supreme Court and the High Courts shall help to implement the legislation of communal violence.

1.6 Hypothesis formulated to conduct the study

The researcher has formulated the following hypothesis:-

1.6.1 That the fundamental right to live peacefully of the majority of the population is violated due to lack of proper implementation of existing laws of combating communal violence

1.6.2 That there has been no central legislation over prevention, control and rehabilitation of victims of communal violence.

1.6.3 That police fail to prevent and control the communal violence due to lack of desired police strength and ineffective local administration, legal procedures and formalities.

1.6.4 There is no effective punitive measure over incitement of communalism especially to dialogues of political leaders.

1.6.5 That wrong interpretation of Indian history by motivated and prejudiced writers create communal animosity

1.6.6 That Media can play a very important role in spreading awareness amongst illiterate and rural population.

1.6.7 Power game played by political parties is n important factor of communal violence.

1.6.8 The courts have not given priority to cases relating to communal violence and such cases have not been disposed of without practicable delay.

1.6.9 That government has not taken proper steps to raise the religious minded people from their mentality.

1.6.10 That the concept of religion and communal violence is so broad that it has become evanescent.

1.6.11 That after 50 years of independence no effective steps have been taken to implement the constitutional obligation upon the state to secure the healthy and peaceful environment to the people of India.

1.6.12 Lack of resources specifically to the police officers leads to ineffective control of violence.

1.7 Methodology adopted to conduct the Study

The Methodology adopted in the Study is doctrinal. The study will be carried on a legal proposition or propositions by way of analyzing the existing statutory provisions and the cases applying reasoning power. The case-law study method will be adopted which helped the researcher to know how legislative provisions are implemented and how the Judiciary has been vigilant to point out the human rights violations. By adopting this method the contemporary position of communal violence can be specifically known.

Different aspects will be studied keeping in mind the existing laws relating to prevention, control and rehabilitation of victim, Supreme Court and High Courts judgments and different published articles. Various Constitutional provisions relating to freedom of religion will be studied in detail.

The source material for the study will be basically collected from the secondary sources. Relevant statues, published books by eminent authors on communal violence, case-laws, and articles published in journals – Indian and

Foreign, parliamentary works, judgments of Supreme Court and various High Courts and material collected from other sources will be referred. Material from various national as well as international conferences, seminars, consultations and workshops will also be collected. Most current and day to day developments will be viewed from various websites, print and electronic media and Microsoft Encarta to study the importance of the topic.

1.8 Limitations of the Study

Collective violence covers a vast array of aspects and each aspect of violence can be studied in detail. However due to constraint of time the researcher has limited the area of study and will focus only on the role of legal mechanism in combating communal violence in India. The study is limited to the legal and religious principles involved in communal violence. Hence the study is more focused on existing legislations and land mark judgments of Supreme Court and various High Courts. It is not possible to research over each and every communal violence and its commission of enquiry, so I focus on main communal incidences in India. I research on communal riots of India not of other countries.

1.9 Schemes of the chapters:

Chapter -1 "Inroduction"

The **first chapter** deals with the introductory part. In this chapter the researcher gives the introduction of the topic of communal violence. It will show why the topic is so important and significant to study. The rationale behind the study will be pointed out by the researcher. The object and scope of the study is also laid down by putting questions to find their answers during the study. Hypothesis has been formulated on the basis of various assumptions on legal role in combating communal violence in India. This chapter will show as to how the study will be utilized by the researcher as well as by other people interested in this field. The chapter will also focus on the limitations of

the study. The methodology adopted will be explained and the scheme of the study will be shown to have an overall view of the whole study.

Chapter – 2 "Conceptual Framework-Communal Violence"

The **second chapter** deal with the meaning and definitions of violence and collective violence. It will discuss the various kinds of collective violence like symbolic, instrumental, institutionalized and expressive collective violence with their examples. It will explain the meaning and nature of violence and communal violence as a kind of collective violence. That chapter will also discuss the Genocide as a form of violence. That chapter will not be completed without the discussion over religion. So it will also discuss the meaning and nature of religion. As India has six world's major religion like Hinduism, Jainism, Islam, Buddhism, Sikhism and Christianity, that chapter will outlines the reason of development of these religions in India. It will discuss the various causative factors of communal violence in detail according to the present Indian situation. The causative factors will be discussed under religious, political, social, economical, psychological factors. This chapter will discuss in detail the social and socio-psychological factors responsible to communal violence. It will also deal with political interest of political parties over the issue of communal violence. Economical factors which contribute to communal violence will also be discussed in detail. It will highlight the situations in which that communal violence was originated under four heading of ancient, medieval, colonial era and partition of India.

Chapter – 3 "Religion, Violence and Nonviolence"

The **third chapter** deals with the religious behaviour of different religion over violence. Because history provides that religion has been a source and inspiration for violence and non-violence from time immemorial. It will explain when different religion i.e. Hindu, Islam, Christian sanction the use of violence against others. The chapter will also deal with approaches of different religion to the concept of Ahimsa. The researcher will also focus on

the relationship between religion and violence as it become a central concern for policy makers and scholars especially after attacks on World Trade Centre and the Pentagon. That chapter will also outline the Gandhiji's non-violence theory and how the world reacted to his theory of Ahimsa.

Chapter – 4 "Communal Incidences and Commission of Inquiry"

The **fourth chapter** deals with communal incidences and its commission of inquiry with its report. Whenever conflicting groups from two different religions, which are self-conscious communities clash, it results in a communal riot. There have been many incidents of riots recorded during the course of British rule and even before that. For example: In Ahmadabad there were riots in 1714, 1715, 1716 and 1750. That chapter first will discuss about the commission of inquiry its appointment, jurisdiction, powers, proceeding and report. As commission of inquiry has no power to make a binding and enforceable decision. Then it will discuss the different communal incidences against Christians, Muslims, Sikhs and Hindus with their facts and action taken by the government and police at that time. As it is not possible to discuss the every communal riots occurred in India. So that chapter discusses the Ayodhya case, Godhra riots, post Godhra riots, Bombay riots, 1984 Sikh riots, Ahmedabad riots, Jalgaon riots, Kanyakumari riots, Tellicherry riots, Merrut riots, Ranchi riots, Gujarat riots, Jabalpur riots, Hashimpura massacre, Malegaon riots, Bhagalpur riots with their respective report of its commission of inquiry in detail. And at the end of the chapter there will be the chart of the communal incidences happened in India. in case of finding of the commission, that chapter will discuss the every part of inquiry like what was really happened over there, which steps were taken by law enforcement agencies, what were the main causes of incidence, whether steps taken by the law enforcement agencies were adequate or not and at last the recommendations given by the commission for prevention of such incidences in future.

Chapter – 5 "State and Police Accountability in Communal Violence"

The **fifth chapter** deals with the role of police and the government in dealing with communal violence. What action the Government has by way of policies taken in order to combat the communal violence. The chapter mainly deals with the legal enactments and criminal justice system in India. It will discuss the legal provisions, general and special available to law enforcement agencies in India to control communal violence. That chapter will also discuss the preventive legislation and policies of government over rehabilitation of victims of communal violence in India. That chapter discusses the position of the state in different matters which I think effect the state policies in combating the communal violence in India like religious propaganda in election campaign, involvement of religion in educational institutes, state funding to religious and educational institutes, special status to minorities in the name of protection, speeches of our politicians. It also discuss what should be the role of police in combating communal violence and what in fact is doing by our police officers and which accountability mechanism we have today against the police brutality. At the end of the chapter, I discuss how state controls the police action.

Chapter – 6 "Analysis of Communal Violence Bills

The **sixth chapter** deals with the critical study of communal violence (Prevention, control and rehabilitation of victims) bill 2009. Law and order is a state subject. Then which measure required for state and union harmony and coordination over communal violence. It also deals with the role of judiciary in combating communal violence with various directions given by the Courts and the principles laid down in the judgments will be studied. The Supreme Court has been giving a positive thrust to the nature and content of this right by imposing an obligation upon the state to take effective steps for ensuring to the individual a better enjoyment of his life.

Chapter – 7 "Conclusion and Suggestions

The **seventh chapter** deals with the suggestions ensuring coordination of union and state over this complex problem and conclusions that the researcher will reach after the study on hand. The suggestions will show as to how this right could be brought into reality and various steps needed to be taken in order to ensure healthy and peaceful environment.

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